
Mission Pedagogy

Author(s): Harry Silcock

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NOTES AND REVIEWS

MISSION PEDAGOGY

1. The worship of Confucius on his birthday I have never heard directly combated. Missionary schools rather seek to guide the students into more reasonable and more genuine methods of showing respect, and seize the opportunity for addresses upon the place and work of the sage.

2. There is a movement—not very strong at present—to take over some of the old festivals and give them new meaning as was done in the West. One proposal at present hotly debated is to make the Chinese “Ching Ming” feast when everyone visits the graves of their relatives coincide with Easter, the feast of the resurrection.

3. The West China Christian Educational Union resolved in 1908 “that we urge the study of Chinese literature throughout our educational course, taught from the Christian and modern point of view, and with as much foreign coöperation as possible.”

4. Missionaries do not hasten to introduce foreign ideas as to the mingling of the sexes. Churches and chapels are divided by a central partition into men’s and women’s sides. Girls’ schools also are often managed in such a way that the staff arrange marriages for the pupils.

5. In the architecture of missionary buildings in West China the attempt is often made to adapt Chinese features, e.g., the heavy roofs, and tilted corners.

6. In carrying out the discipline of missionary schools the Chinese love of completeness and formality is observed: notice-boards and rules appear in luxuriant crops. The outward form is valueless and hollow to a Westerner but it is recognized and even welcomed as the form in which discipline can appeal to the Celestial.

HARRY SILCOCK.

West China Union University,
Chengtú, West China.